Annexure 1: Informed Consent For Respondents

Research for Doctoral thesis (PhD in Sociology, University of Pune)

Title of Thesis: “Walking the Tight Rope of Honour and Power: Women and the Politics of Patriarchy”

Researcher: Manisha Gupte
Guide: Prof. Sujata Patel, University of Pune

Dear Friend,

This letter is to request you to be a part of the research towards my doctoral thesis. I am planning to study why women make compromises in their lives, and how power and honour affect their rights and choices. I want to understand the various ways in which women engage with patriarchal honour and what they gain or lose as a result. I plan to interview around 15 women and around 10 men in depth and also conduct some group discussions during the next few months. Knowing your life-history, I feel confident that important insights into the above questions are possible by talking to you at length. I hope to have one conversation with you in order to learn more from your rich life journey.

This letter is to request you to give me your time (between one and two hours) and enrich me with your experiences and wisdom. Since this is a research towards my own degree, you will not gain directly from this study. There is no pressure whatsoever to be part of the study. Your relationship with me will not be affected in any way if you refuse. You will also have the freedom to step out of the study at any time. Confidentiality will be maintained about what you say, unless you want your name to be mentioned in the interview (otherwise your name and other details will be disguised). If you don’t want your name mentioned in the thesis or in the acknowledgments, your identity will remain anonymous.

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Please let me know if you would like to be part of the study. If you face any problems now or later on because of this study, please feel free to contact me (020 26875058 /9890870120), or Dr. Hemalata Pisal / Archana / Anupama at the MASUM city office (020 26995625). The other members of the ethics committee are Dr. Medha Kotwal Lele, Simrita Gopal Singh (Alochana, Pune) and Meena Seshu (SANGRAM, Sangli).

I look forward to a rich interaction with you.

With warm regards,

Manisha Gupte

Date:

Dear Manisha,

I have read the above letter and I would like to be part of your study.

Name:  Signature:  Date:
Annexure 2: Questionnaire for Focus Group Discussions on 'Honour'

1. What are the various terms for 'honour' in Marathi?

2. What do these terms mean? Do they have different meanings?

3. Does the context (person involved, act involved etc) change the meaning? Are the meanings gendered?

4. What is 'honour' in the following context:
   a) individual
   b) family
   c) caste
   d) village
   e) district / state
   f) nation / country

5. Give examples of 'honour' in every day life.

6. Give examples of **upholding and losing** 'honour' in relation to the following:
   a) unmarried daughter
   b) married daughter
   c) daughter-in-law
   d) wife
   e) husband
   f) unmarried son
   g) married son
   h) mother
   i) mother-in-law
   j) father
   k) father-in-law
   l) other men in the family
   m) other women in the family
   n) larger family network
   o) neighbours
   p) village
   q) nation / country

7. What is the relation between 'honour' and sexuality?

8. What is the relation between 'honour' and violence?

9. How are 'honour', sexuality and violence related? In what way is this gendered?

10. Which are the boundaries between 'honour' and 'dishonour'? Are they water-tight?

11. Is 'honour' static? Is it traded? How is the balance maintained?
12. In which ways is 'honour' lost? Is it lost forever?

13. What happens when 'honour' is lost?

14. How is it regained?

15. When is violence used when 'honour' is lost / to regain 'honour'? 

16. What kinds of measures are used to punish the person(s) that bring 'dishonour'?

17. When is violence justified? How much? In which cases?

18. When is severe violence or murder justified?

19. When is rape justified?

20. Which notions of 'honour' come into play when:

   a) someone chooses a partner her / himself
   b) when a daughter / sister / wife / mother has an affair
   c) when a daughter is ill-treated by her in-law
   d) when sexual / romantic encounters take place inter class / caste / religion

21. Who do people approach when 'honour' is threatened or lost?

22. Why do women perpetuate violence on other women?

23. What do women (mothers, mothers-in-law) gain by such violence / control?

24. Which identities perpetuate violence? Why?

25. How and why do victims become perpetrators?
Annexure 3: Questionnaire for the Focus Group Discussions on ‘Power’

1. What are the various terms used for ‘Power’ locally? Please elaborate the meaning and context of each term.
2. How are people conditioned into the power matrix of gender and caste?
3. In what ways do the components of the gender-caste matrix interact with each other?
4. What kinds of hierarchies exist among men?
5. Could you explain the social hierarchies that exist among various individuals within the family, and within the village community? Who can exercise power over whom? Who is controlled by whom? To what extent does this control exist?
6. What are the advantages and disadvantages (for upper men, upper women, lower men and lower women) of remaining within the gender-caste framework?
7. What compromises do women have to make in order to stay inside the caste framework?
8. Which aspects of the caste framework were you able to challenge or break?
9. Which aspects of the caste framework were you not able to challenge or break?
10. What are the gains / advantages of breaking the caste framework?
11. What are the losses / disadvantages of breaking the caste framework?
12. Is this challenge a linear process or are there ups and downs?
13. In what ways have the following processes impacted upon honour and power: modernisation, urbanisation, education, nuclear families, migration, the possibility of special economic zones coming up in this area?